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Communications.

For the Western Recorder.

DUTIES OF CLERGYMEN.—*No. XXV.*

REJOINDER CONCLUDED.

MR. EDITOR—Having answered those objections on the subject of revivals which relate to the omission of topics, I shall now reply to a few accusations of a more positive nature.

1st. We are accused of measuring "feeling by the quantity."

Our accuser is here too indefinite. No one will pretend that the quantity or degree of RIGHT feeling is a matter of indifference. High raised gracious affections are far preferable to those which are low. The former are indicative of a high state of religion in the soul; the latter are among the characteristics of declension. This is too evident to need illustration.

There is another circumstance respecting the "quantity" of feeling, which should also be regarded. It is a dark sign to the christian professor, when his feelings *habitually* grovel, where those of his brethren are generally found to rise. There are doubtless solitary instances among real Christians, of almost total deadness in times of revival. Yet these are to be regarded as exceptions against the general state of things, which are far from constituting any thing like a rule. The continual want of feeling, under such circumstances, may certainly be taken as *strong circumstantial* evidence against the genuineness of christian character.

Further than this we have never pretended to go; for every one knows that feeling may be greatly elevated without being of the right kind.

2d. It is said that revival men, such as we have described, are full of extravagant expressions of feeling, improper gesticulations, &c. But who are to be the judges in this matter? The man who has insensibly declined into a lukewarm state, or the man whose affections have always been grovelling, is certainly an incompetent judge, because he necessarily tries every thing by too low a standard. Strong feeling, that is right in kind, naturally requires corresponding expressions, looks, tones, gestures, &c. These are the established signs, which in ordinary circumstances are sufficiently understood, but which are often misinterpreted through spiritual blindness, in times of revival. Eliphaz has placed this topic in a point of light so clear, that it cannot fail to be understood.

I know, Mr. Editor, that there are such things as extravagances which do great injury. I would say, for instance, that strong impassioned language and audible groaning at the hour of prayer, when evidently connected with a worldly spirit, are to be regarded as great improprieties; yet the same things, connected with real distress of soul, in a time of general excitement, are perfectly natural, and sometimes beyond the possibility of suppression. In the former case, the individual may be self-deceived, or may only have acquired unfortunate habits, that ought to be corrected. In the latter case, where there is evidently deep distress of soul in view of the truth of God, any interference of the kind would often be preposterous.

The operations of the Spirit are greatly diversified. Some sinners, while under conviction, feel more, and some less. Some are affected by the terrors of the law, and some by the accents of mercy. And there are similar diversities of operation among Christians. Some seem to feel in behalf of sinners, as if they were really in their soul's stead. Others are affected with the love of souls, almost unaccompanied by distress. Others, again, are greatly cast down and distressed about their own state; and others still have little distress of any kind, but much sensible enjoyment. All these individuals, however, may easily understand each other, through the advantage of constant intercourse. Hence real extravagances are readily detected by the experienced clergyman; but the manner of ascertaining and correcting them, requires that he should be on the spot, as a personal observer, and be thoroughly alive to the honour of God and the worth of souls; for otherwise he will but augment the evils and hinder the work. This last circumstance seems to have been entirely overlooked by Job. He says much, indeed, about imprudences in the promotion of revivals; but never a word about that rashness which so frequently extinguishes them, under the pretence of special guardianship. The former, it would seem, is a sin almost unpardonable; the latter a mere mistake, which is frequently overruled for greater good than would have been realised through the continuance of the revival!

3d. The writers of these articles are accused of not giving the distinguishing marks between true and false affections; as if it had been their "whole object to kindle fires," without caring "how they burn, or what is consumed."

Give me leave here to inquire, Mr. Editor, whether the objector himself has said any more than we have in regard to this distinction? Job knows very well that we have all along recognised the existence of this distinction, subscribed to its fundamental importance, and cautioned your readers against disregarding it. It was not in the original plan of these numbers, to give a treatise on the religious affections; nor yet to go minutely into the special characteristics of human sympathy or animal feeling. We thought* that we might safely pre-suppose a *theoretical* knowledge of these topics, so far as our clerical readers were concerned; and as for others, there are treatises enough at hand to which they can refer. We have taken the existence of this distinction for granted; and have reasoned from its nature just as we should have done, if we had previously treated of it at full length. This is all that could have been required of us; yet, as I had all along intended a further word of explanation, I will add it here.

The way to secure the heritage of God against the inroads of a spurious excitement, is to give sound gospel instruction, reproof, admonition, consolation, &c.; to present the doctrines and duties in a plain, pointed and pungent manner; to press the conscience with considerations which are entirely legitimate; and in short, to divide rightly the word of God, giving to each his portion in due season.

The evidences of a gracious state, as we have often intimated, should be strongly insisted upon, and as strongly contrasted with those of an opposite or indeterminate character, which are liable to be confounded with them. Yet this species of instruction, like every other, should be offered at the proper time, and not unseasonably interposed, as on some occasions it has been, to hinder the work of God. When the three thousand, who had been pricked at the heart by the arrows of gospel truth, on the day of Pentecost, suddenly cried out—"Men and brethren, what shall we do?" their question required, as it received, a direct, plain and positive answer. Any thing *just then*, on the subject of animal feeling or spurious conversions, or any thing else of a collateral nature, would have been impertinent, and perhaps fatal in its consequences. Yet had some been crying one thing, and some another, as at the temple of Diana, without *knowing wherefore*, the case would have been very different. Under such circumstances, it might even have been necessary to dismiss the assembly. The sinner must be brought to feel, or left to perish. There is no other alternative. If the clergyman wishes him to feel in view of truth, then let the truth be feelingly presented, and not exhibited in a perfectly dry light, for fear of animal excitement. It is certainly the clergyman's *duty* to *feel*, as well as to act, in this matter. I know that there is such a thing as a play upon the passions, without aiming at the conscience. This, above all things, should be deprecated.—Let the conscience be assailed, and perforated; then if sinners cry out because they are pricked at the heart, and if Christians are brought to feel deeply and powerfully on their behalf, let feeling have its full influence, till it induces to active obedience on the one hand, and prevailing prayer on the other. Feeling even here, after every precaution has been used, *may* degenerate, and prove unproductive and hurtful; but to quench it outright, by unseasonable hints about animal feeling, or spurious convictions, or by the cooling exhibitions of abstract, dry, systematic orthodoxy, might lead directly to the most disastrous consequences. No doubt it has done so, in ten thousand instances, by just such means.

4th. Another accusation (which seems to have an exclusive bearing on the last article of Eliphaz) is expressed in the following words:—"S6, then, the theory of the passions of a *depraved* human being must be put in requisition, to show how *Christians* are offended at each others *holiness*."

Now, this is a most flagrant (I will not say *unprecedented*) perversion of the meaning in question. It must be recollected, in the first place, that the best of Christians are imperfect; in the second place, that their knowledge of each other's holiness is derived wholly through the medium of language, actions, &c.; and thirdly, that where there exists a great disparity between individuals, as to the depth or elevation or character of feeling, there is often, for the time being, much misinterpretation of the signs of feeling—which misinterpretation leads Christians to be "offended, not at *each other's holiness*," but at a supposed *deficiency* in holiness. I appeal with confidence to your readers, Mr. Editor, for the correctness of this statement; and if the theory of Eliphaz *is indeed true*, then its importance is not for a moment to be questioned.

5th. It has been more than intimated, that a favourite practical maxim with us is, "the more opposition the better." Here is another unfortunate misinterpretation of our meaning.

The pious Cecil has a passage somewhat in point. Speaking of persons on a deathbed, he says—"Some men assent to every thing which we propose. They will even anticipate us. And yet we see that they mean nothing. I have often felt, when with such persons—'I would they *could be brought to contradict and oppose*. That would lead to discussion. God might, peradventure, dash the stony heart in pieces. But this heart is like water. The impression dies as fast as it is made.' I have sought for *such views as might rouse and stir up opposition*. I have *tried to irritate the torpid mind*." Here is the full extent of what we have ever meant, by pressing the conscience where it is most vulnerable. Truth alone is the proper instrument; but it must be presented at some vulnerable point, and not dealt out in indirect generalities. The same writer has in the same article another excellent remark. "In some cases, an indirect method of addressing the conscience," he says, (and we also have said the same), "may apparently be, in truth, the most direct; but we are to use this method wisely and sparingly. It seems to me to be one of the characteristics of the present day, in the religious world, to err on this subject. We have found out a CIRCUITOUS way of exhibiting truth. The plain, direct, simple exhibition of it is often abandoned, even where circumstances neither justify nor require a more insinuating manner. There is dexterity, indeed, and address, in this; but too little of the simple declaration of *the testimony* of *God*, which St. Paul opposes to *excellency of speech* or *of wisdom*, and to *enticing words of man's wisdom*." Here is the precise idea which we have all along been inculcating.

The pointed arrows of divine truth would oftener "prove sharp in the heart of the King's enemies," were they aimed with a steady hand directly towards the mark. But many preachers seem to manage at the present day as if the offence of the cross had entirely ceased. At all events they must please the people, and be careful not to awaken opposition.

Some preachers begin by a gentle play upon the passions, as if to raise before hand just enough of animal excitement to counterbalance that which would arise from a subsequent appeal to the conscience. Others, on the contrary, commencing with the understanding, proceed to assail the conscience with appropriate weapons, and leave feeling for the most part to take its own free course, under the influences of the Holy Spirit. Each party, of course, accuses the other of mismanagement. The former are certainly endeavouring to avoid opposition by a most delicate operation. If they raise too much sentimentality in the outset, they will fail to raise any thing afterwards which is of a more definite character. Or if, on the contrary, they raise at the outset too little preparatory excitement, they must afterwards deal very gently with the conscience, or it may chance to rebel. Such preachers may well be concerned about *quantities* of feeling; for unless they balance matters to a hair's breadth, they will fail in their object. Preachers of the other class, however, expect more or less of opposition, and are sometimes, perhaps, in danger of provoking it unnecessarily; but they generally make thorough work with the conscience, and they experience less danger from the natural sympathies. Both these classes have been more or less successful in revivals; and both have had their unfortunate imitators. Both, also, appeal to apostolic example; and both, it appears to me, have often been too exclusive in the character of their inferences.

When the Saviour preached to the Samaritan woman, he began in the low posture of personal condescension, by asking a favour. The reason probably was, that as the Jews had no dealing with the Samaritans, she might otherwise have refused his message, as coming from a person who despised both her and her nation. The apostles, also, when they preached to prejudiced and unenlightened heathen, commenced, it may be presumed, in a similar style of condescension and gentleness. But not thus was the manner of preaching to the more enlightened lawyers, scribes, pharisees, and hypocrites. Here the process was to "irritate the torpid mind," if perchance the heart of opposition might be dashed and broken. Here was no nice balancing of excitements. The conscience was assailed in the most direct and powerful manner. Such characters were openly denounced in the streets and synagogues; the woes of heaven were uttered against them, in their hearing, and occasionally in their own houses. Nor were these champions of the cross to be deterred from their course by the fear of reviling, blasphemy, stripes, or imprisonment. Nothing but the intervention of death itself could divest them of their purpose.

Now, Mr. Editor, I would just ask in this connexion, whether the generality of individuals in our christian assemblies have the most resemblance to ignorant heathen or gospel hardened scribes, pharisees, and hypocrites? There are doubtless some of both classes. The nice balancers of excitement may, as a general rule, succeed with those of the former class; but with the bold, the daring, the hardened, the profane and profligate, the refined disbeliever, and the high-minded infidel, a far different method must be adopted, or all will sink down together into everlasting perdition.

How evident is it, then, that both these methods, with some abatement, should be occasionally employed. Clergymen should not only be teachers—they should do the work of an evangelist, and make full proof of their ministry. This, let it be remembered, they have covenanted to do. They have promised not only to teach meekly those who oppose themselves, but as occasion may require, to reprove with authority: to rebuke with sharpness. Those who "will not endure sound doctrine, having itching ears," may "heap to themselves teachers" of a temporising character; but let the true ministers of the cross, who have sworn allegiance to their divine Master, beware how they neglect any portion of their office work; for soon they will be called to give an account of their stewardship.

I might here allude to a third class of clergymen, whose lifeless monotony, both in preaching and in prayer, accompanied with barrenness in the subject matter, renders them the perfect neutralisers of all feeling; but this would lead me too far from the present discussion.

Your's, &c. ELIHU.

*And Job seems to have thought the same.

For the Western Recorder.

UNIVERSALISM, *No. I.*

MR. EDITOR—It is a doctrine very generally embraced among Universalists, that every sinner will receive all the punishment he *deserves*: Yet no sinner deserves any other punishment than that which is for his personal *good*. Here I might make quotations from the writings of Universalists, which are approved and greatly admired among them as a people; but I consider it altogether unnecessary, as it is a sentiment which they inculcate more or less in every sermon. From this sentiment it is evident that all the sinner deserves for the most flagrant violation of God's law, in the abuse of himself, his Son, or any of his creatures, is a salutary punishment, discipline or chastisement, for his good, his cure, his salvation. Such a punishment or discipline, which is properly called a chastisement, is surely a great blessing. To this the Holy Ghost witnesseth. "*Blessed* is the man whom thou *chasteneth*, O Lord." Now if a mere discipline or chastisement, terminating in the good of the sinner, be a blessing, which it truly is—what is meant by this scripture—"*Cursed* is every one that continueth not in all things written in the book of the law, to do them." This *curse* seems to be the real penalty of God's law. And surely the law would not threaten a punishment which was not deserved. Yet to say that this curse means a mere chastisement, is to confound a blessing and a curse. Here is a difficulty, which I leave with Universalists to solve.

Again, we read, that "Christ hath *redeemed* us from the *curse* of the law." Now, if the *curse* of God's law mean a salutary chastisement for our good, can it be consistent with reason or common sense, to say that we are redeemed? Redeemed from what? From that which is for our good.—Again, we read, that "by Christ we have redemption, even the *forgiveness* of sin." If a creditor collects all his debts, even every farthing, by law, does he, can he ever forgive those debts or any part of them? If the sinner receives all the punishment he deserves, can one single sin be pardoned? If all the punishment threatened in the bible be for the good of the sinner, can it be called forgiveness to release the sinner from that which is for his good?

Again, what do the following scriptures mean, if the sinner receives all the punishment which he deserves, and at the same time it be all for his good? "If thou, Lord, should (*nyavon*, punish or) *mark* iniquities, O Lord, who shall stand; but there is *forgiveness* with thee, that thou mayest be feared." "Thou *forgavest* the (*nyavon*) *punishment* of my sin." "But He, being *full* of *compassion*, *forgave* their iniquity, and *destroyed* them *not*."

Now these sinners deserved to be destroyed, or they did not. If they did not deserve it, then it was wrong in God to threaten it. If they deserved to be destroyed, God could justly have done it. But in the fulness of his compassion, he forgave them. "Whom God hath set forth, (even Christ), to be a propitiation, through faith in his blood, for the remission of sins that are past, through the forbearance of God." What does this forbearance mean? Undoubtedly it means that God forbears to inflict the punishment which the sinner justly deserves, granting him a remission of the justly deserved punishment, "through the propitiation of Christ," connected with the sinner's "faith in his blood." A mere discipline or chastisement, terminating in the sinner's good, is said to be *merciful*—a great exercise of *mercy*. Let it be remembered, that this is the sinner's due, his just desert. Now I inquire—Is it merciful for any individual to pay his just and legal debts? Is it merciful to pay the hireling his hard-earned wages? I pledge myself to prove that universalism not only destroys the justice, but the mercy of the Most High.

Your's, &c. PHILO BIBLIOS.

From the Missionary Herald.

CEYLON.

Third Annual Report of the Central School.

The advantages of giving instruction in the school mainly through the medium of the English language, are found to be very great; they are most obvious, both to the pupils and to all acquainted with the state of the school. These advantages have been more obvious during the past, than in any preceding year. This is owing to the greater knowledge of the language which the students have acquired, and to the circumstance of their having entered upon more important studies. At their daily recitation in arithmetic, geography, and astronomy, on which subjects they make use of small treatises, or abridgments, in English, very frequent reference is made to larger works, from which passages are read, for the purpose of illustrating particular points brought to view in the stated lesson.

The members of the school are becoming a very useful medium of communication between the missionaries and the most learned and influential of the heathen. Hitherto learned natives have stood very much aloof, and regarded the school with contempt. Believing the only object of it to be the propagation of christianity among the people, they would on no consideration assist the missionaries in procuring copies of their most valuable books on science and religion. But the members of the school, by solving mathematical questions, and by inquiries of these men on various subjects, have greatly awakened their attention. In self-defence they are obliged to be communicative with the students, and their views respecting the school are in some respects altered.

The subjects proposed, and the statements made, on the subject of astronomy, create much uneasiness in the minds of some. It is a very common notion among the Tamulians, that the systems of astronomy and religion are inseparably connected.

They suppose that their system of astronomy is sufficiently proved to be true, by their accurate calculation of eclipses; and consequently that their system of religion must be true also. A *pandarum* in this neighbourhood, who appears to be set for the defence of heathenism in this village, recently observed to the principal of the school—"If you will only prove the earth is round and in motion, we will come over to your religion." Though this remark was made partly in jest, it is very evident, that the confutation of the prevailing notions of astronomy would be highly conducive to the propagation of christianity.

The hopeful piety of nearly one half of the members of the school, must be considered as an encouragement of the highest order. It justly demands a tribute of gratitude and praise from all who are interested in the prosperity of the mission. It is obviously most important, in itself considered, and in its bearings upon the general objects of the mission. It well corresponds with the professed object of the institution, which is "to teach the knowledge of God;" and also with the means proposed for the accomplishment of this object, which is to honour the word of God as the grand repository of wisdom, by making it in an *important sense* the text-book in the institution.

From the Portland Mirror.

LAST SAYINGS OF DR. PAYSON.

We are permitted to continue our record of some of those impressive observations, which fell from the lips of this departed servant of God, during his last illness.

On reviewing the "way in which the Lord his God had led him, to search him, and to prove him, and to know what was in his heart," he remarked—"I have been all my life like a child, whose father wishes to fix his undivided attention upon something important. At first the child runs about the room, and the father ties his feet. Then the child plays with his hands, and his father ties them also. Thus the child keeps on, attempting one thing after another, till he is completely tied up, and prevented from doing any thing else. Then he will attend to his father. Just so God has been dealing with me, to induce me to place my happiness in him alone. I blindly continued to look for happiness here; and God kept cutting off one source of enjoyment after another, till I find that I can do without them all, and no longer look for happiness from any thing below."

Again; to one who came in he said—"What a blessed thing it is to lose one's will! Since I have lost my will, I have found happiness. There can be no such thing as disappointment to me; for I have no desire, but that God's will may be accomplished."

The same feeling is expressed still more strongly in the following memorable words. He replied to me, who asked him if he was *reconciled* to his sufferings—"O, that is too cold—I *rejoice*—I *triumph!* And I know it is the spirit of heaven which I feel, for I long to see every creature happy; and this happiness will endure as long as God, for it consists in admiring and adoring him."

Again: "It sounds so flat when people tell me, that it is *just* for God to afflict me; as if *justice* did not require infinitely more." After some of the church, with whom he had conversed with great animation, had retired, he said—"I am always sorry when I say any thing to any one who comes in; it seems so inadequate to what I wish to express. The words seem to sink right down under the weight of the meaning I wish to convey."

How clearly he perceived, and with what satisfaction he rested on the true ground for acquiescence in the divine will, in those manifestations of it which are the most inexplicable and mysterious, may be seen by what follows: He was asked, if he could see any particular reason for his afflictions. "No," answered he, "but I am well satisfied, as if I could see ten thousand. *God's will is the very perfection of all reason.*" This answer ought to be written with the point of a diamond on every christian's heart.

From the Connecticut Observer.

EVENING MEETINGS.

We noticed in a neighbouring publication, two or three weeks since, the letter of Dr. Scott, on the subject of evening meetings. The letter, which seems to be an anomaly in the character of Dr. Scott, is oftener quoted and referred to, by some of his own brethren, than most other parts of his writings. The following remarks are from the Episcopal Register; and in our view are just:—

"It is not believed that the meetings which Mr. Scott and other English clergymen, have found to be productive of evils,

are the same as ours here. And were they similar, they have been in our country so extensively introduced, and of so long continuance, that from our own experience and observation, we may form a far more correct judgment of their experience and utility. Our clergy, it is believed, have no need of sending to England to ascertain what manner of meetings will be useful in their parishes. If in any instance, or any place, these meetings are found to be productive of ill effects more than good, it is in the power of the presiding minister to suppress them.

"It is indeed not a little remarkable, and shows the paucity of evidence against these meetings, that Mr. Scott's testimony should be so often brought forward in various quarters of the world, from India to the United States, and by those, too, who, on any point at variance with their own opinion, would not, it is believed, deem his authority of much weight."

Religious Intelligence.

From the Vermont Chronicle.

LETTER FROM MR. BIRD.

Extract of a letter from the Rev. Mr. Bird, of the Palestine mission, to the Rev. Mr. Kimball, of Townshend, Vt. dated Beyroot, May 2d, 1827.

I think I have suggested to your consideration, in a former letter, the tract written by the Bombay missionaries, some years since, in which a reasonable calculation is made of the labour and sacrifice necessary to bring the heathen within the sound of the gospel in the course of 20 or 30 years. You have read the tract, and have doubtless wondered how the Christians of America could possibly excuse themselves from making the trifling sacrifice there specified; how any person, who professes to have given up all for Christ, could possibly refuse to bear his proportion of sacrifice to accomplish the last command of Christ, when this accomplishment has been so evidently shewn to be within his reach. No doubt you feel, that when the churches shall come out of this state of plain disobedience in which they are at present, they may expect that God will receive them, as he always did his ancient people, when they returned from their idolatry; that they may expect, not the mere *ordinary* outpourings of the Spirit of Grace, but frequent returns of *the day of Pentecost*. You will not, therefore, be in the least discouraged by what I am about to write, as if I were increasing this work beyond the hope of accomplishment.

I am going to add to the missionary field all those portions of the globe that are overspread by churches not Protestant, especially that of which the Pope of Rome is the head; so that instead of 200,000,000 of Christians to unite in the vast work of converting the world, we have left at most, only 60,000,000, or rather, instead of 600 millions to whom the gospel needs to be sent, we have 740 millions. There is indeed a shade of difference between the besotted heathen and those who know the *name* of Christ, and that he was crucified for men, but the difference will not appear so great if we are assured that these very Christians are but another class of idolaters.

The use of images and pictures in the churches, introduced under the specious plea of honouring God and assisting in his worship, prevails, you know, in all the east, and from whatever motive they may have been introduced originally, and however cautious some individuals may be to lift their hearts from the image on earth to the original in heaven, yet it is a fact, not denied by these Christians themselves, that the common, ignorant multitude pay their worship to the image itself. It is also evident, to any one who perceives their manner in their acts of devotion, that *the best of them* have little or no thought beyond the idol.

But that these people do actually *worship the images themselves*, can no more be denied than it can be that they believe in the Trinity, for one is as plainly taught in their catechisms as the other. In a catechism I purchased in Malta, are these questions and answers, viz.: "Why do we adore as holy the cross on which our Saviour died?" Ans. "Because Jesus Christ has sanctified it by the touch of his most holy body, and his most precious death." Quest. "Must we adore also all the images of *other* crosses?" Ans. "*We must adore them.*" Is not this idolatry? You know also what they teach respecting the Lord's supper, that it is not only the real body and blood of Jesus Christ, in such a sense too that every communicant who receives the least crumb of the bread, receives both the blood of Christ, and his whole body complete in every part, but that it is also his human soul and his divine nature in perfect union with the body as before his death. To this bread, therefore, they pay all divine honours without scruple. Is not this idolatry?

You know too, what extravagant notions they have of the holiness and power of the Virgin Mary, calling her "*the Mother of God*," and "Queen of Heaven and Earth." I here give you a specimen of one of their prayers to this goddess, which I have taken at random from an Arabic psalter before me, printed at the Mount-Lebanon press, and used in all the churches and schools. They call her *the Lady*, as Christ is called *the Lord*: "O Lady, accept the prayers of thy servant, and save me from all distress and sorrow. All my life has been spent in sin. But the spirit is willing though the flesh is altogether defiled, my thoughts impure, and my works corrupt. I am truly and altogether a sinner, and worthy of judgment and condemnation. Whither shall I go, and to whom shall I fly but unto thee, O thou spotless Lady; save me through thy grace."—Certainly those who have no other refuge than a woman to flee to, are as hopeless of salvation as the heathen.

But to see still further, in what a hopeless state these churches must be, look at the liberties they have taken with the word of God, especially with that most permanent and important part of it, the ten commandments. Who but men that had entirely forsaken God, would have dared to say and teach to small and great that the first commandment is, Thou shalt have no other Gods before me: 2d, Thou shalt not take the name of God in vain: 3d, Remember to keep holy the feast days: 9th, Thou shalt not covet thy neighbour's wife: 10th, Thou shalt not covet thy neighbour's goods."—These commandments I have written down verbatim from the catechism already mentioned. The Arabic psalter contains the decalogue in exactly the same words and order; but in the 3d, it specifies the Sabbath, as well as the feast days, that ought to be kept holy, and says—"*These are the ten commandments, as God wrote them upon two tables of stone.*" The Roman Catholic church permits none of the common people to read the scriptures, except by a written permission from a bishop or confessor, and all which these miserable people are permitted to hear of the gospel, is in the churches, and this very generally in an unknown tongue.

A doctrine most often repeated and insisted on by papists, is, *that "the church can neither deceive, nor be deceived;"* and the effect of this maxim is, that opposing whatever is said by a *priest*, would be disputing the authority of *the church*. They confide in the church, but have no security of knowing what the church says. Their faith is, they say, that of the church, but what that faith is, in very many particulars they do not pretend to know. The whole mass of priests and people seem to feel entirely satisfied with their own and each other's state, if they are tolerably moral in their lives, and can say—"I believe whatever the church believes." A single native of these countries, who could sit down and converse on the love of Christ with interest and apparent contrition for sin, we have never seen nor heard of. Those of course are to be reckoned out of this account who seem to have been brought to Christ within a short time past.

It is well known that the Roman Catholic church has often used the sword to exterminate those who have opposed her errors; but perhaps it is not so well known that the duty of this destruction is enjoined by the church as one of her standing doctrines. In the appendix to the Arabic bible printed at Rome, it is boldly declared—"*We are bound to destroy the heretics.*" Now that it may be seen what *kind* of destruction is alluded to, references are made to the cases of Jehu and Elijah *killing idolaters.* We have heard much of the bloody doctrines of Mohammed, but the false prophet is here outdone, for the Mussulmen conquerors were commanded, on certain conditions, to leave the heretics in quiet possession of their opinions.

From these doctrines of the church of Rome, it is scarcely less evident that "the wrath of God abideth on her," than it is that this wrath abides on the heathen. But if additional evidence were necessary, it might be gathered from her *practice.*

The idea that a priest must needs be a pious man seems never to enter the minds of the Bishops nor the people. In this land, so far as we can learn, a priest never enters a house to converse on the doctrines, or especially the *practical precepts* of the gospel. A Maronite is excommunicated for marrying his daughter to a Greek, or even attending worship in a Greek church The Greek Catholics, as they style themselves, are divided into two sects, both having precisely the same ritual; but some worldly difficulty having arisen among them, they refuse to acknowledge each other's priests. The Terra Santa establishment has had three or four different superiors since our coming here, two or three of whom are supposed to have been taken off by poison. This was even the opinion of Monsignor Gandolfy, the Pope's legate, as he openly declared, and he himself expressed his fears that if *he* should go to Jerusalem, the monks there would, in like manner, poison him. A young Spaniard now with me, showed me a recommendation given him by a priest at Cairo, where he passed a number of months, saying that he could recommend the bearer to his Jerusalem brethren, as one who fulfilled his religious duties with entire punctuality, having been a regular attendant on public worship during his stay at Cairo. The Spaniard declares that he was present at worship only in a single instance, and that at that time he confessed to the priest among other sins of his, that he had doubted the divinity of Christ. The priest replied that he knew there were some people who had doubts on that point, but, said he, "at least we ought to believe *that there is a God.*" It is a well known fact that a recommendation similar to the above, was given by the late legate of the Pope to an infidel Frenchman of Beyroot, to induce the superior of the Terra Santa at Jerusalem to confer on him a degree of honour. The Frenchman was known to be living in open violation of most, if not all the laws of his church.

But I must close. On this last point I have mentioned only such facts as have come under my own observation, but on the subject, volumes have been, and volumes more might be written.

My inferences from all that has been said are briefly:—

1. Missionary labours among papists have been to much undervalued.

2. The missions to Mount-Lebanon and the Levant ought to be strengthened.

3. Protestant missions ought to be established in South-America, and in those parts of popish Europe that are accessible.

From the New-York Tract Magazine.

FAMILY OF A UNIVERSALIST BLESSED BY TRACTS.

"In a remote part of this town," writes the treasurer of an auxiliary in the northern part of New-York, "lives ——. ——, 60 years of age—a Universalist—considerably dissipated—has a large family—all were ignorant of the way of life. A Universalist occasionally preached at his house. In January last I slipped three or four tracts into a small bundle which he had bought for his wife. A few weeks afterwards, he saw a parcel of tracts on my table, and said his family had some of that kind of books, and were well pleased with them. I gave him half a dozen, requesting that, when his family had read them, they should be lent to his neighbours. Yesterday, the mother of the family called at my house. She blessed God, that, through the instrumentality of those tracts principally, *her whole family had been awakened to a sense of their lost condition;* and that all, (except her husband), and three of her neighbours, were rejoicing in the hope of pardon and eternal life, thro' the merits of him who died for sinners. I can assure you, Sir, that the pleasure of giving one tract, followed by such a blessing, is greater than that of hoarding thousands of gold. I would not exchange it for all that Napoleon or Crœsus ever enjoyed.

A FRIEND OF TRACTS.

SYNOD OF VIRGINIA.

On six congregations, it has pleased the Great Head of the Church to pour out his Spirit, so that there have been, or now are revivals in them. These favoured portions of the Lord's vineyard are, the first church in Richmond, the church on Shockœ Hill, Petersburg, Norfolk, the church on Mar's-Hill, and Rouan Creek church:—

In four or five churches, there are some encouraging tokens of the presence of the Holy Spirit: But in all the rest, amounting to nearly thirty, the state of religion is low and languishing; and in some all is represented to be discouraging, dark, and cold.

In regard to the churches which have been revived and strengthened, it appears that this unspeakably precious blessing has in no instance been bestowed, without the employment of human instrumentality. In addition to the ordinary preaching of the word, the following means have been, and in a remarkable degree, made effectual:—Sabbath school instruction, bible classes, distribution of religious tracts, mutual exhortation, inquiry meetings, pastoral visits; but above all, united, earnest, persevering prayer. And it deserves to be particularly remarked, that the diligent and faithful communication of scriptural truth, especially in bible classes, has been blessed both to members of the church, and to those who were without; to the former, in the manifest increase of their holiness, (the only satisfactory evidence of a genuine revival among Christians); to the latter, in not only bringing them into the church, but bringing them with that knowledge of truth and duty, which prepared them to go forward as helpers in promoting the cause of righteousness.

SYNOD OF NEW-JERSEY.

Extract from the narrative of the state of religion within the bounds of the Synod of New-Jersey, published in the Newark Sentinel.

"The Theological Seminary in Princeton, still enjoys the smiles of Zion's King. The average number of its students during the year, has been about 96. One of the number has recently received ordination, with a view to be employed as a missionary at the Sandwich Islands, and several other members of the seminary have devoted themselves to the cause of foreign missions.

"Since the last meeting of the Synod, there have been some gentle distillations of the Spirit's influences on some of the churches within the bounds of the Presbytery of Susquehannah, Newton, and Newark, by which some of God's people have been greatly refreshed, and excited to increased diligence in their Master's service. In the congregation of Pleasant-Grove, in the Presbytery of Newton, more than twenty souls have in the judgment of charity, been converted to God. And in the congregations of Frankford and North-Hardiston, in the Presbytery of Newark, about thirty-six.

"These gracious influences, however, have been chiefly imparted to the congregations within the bounds of the Presbytery of New-Brunswick. The subjects of them have been of all ages, from the child of twelve to the hoary headed transgressor of seventy. This gracious work of the Divine Spirit, has been characterised by silence, deep solemnity, and pungent conviction of sin. God's people have been humbled and quickened, and stout hearted transgressors made to bow at the foot of sovereign mercy.

"In Princeton it is believed between twenty and forty, as the fruits of this gracious season of refreshing, have become reconciled to God. In Lawrenceville, about sixty; in Trenton city, about fifty; in Trenton 1st church about eighty; in Upper and Lower Freehold about thirty; in Dutch-Neck about the same number; and in the congregation of Cranbury more than seventy. In the last three named congregations the work is evidently progressing, and has recently commenced with very encouraging appearances in Allen-Town and Nottingham. "This is the Lord's doing, and marvellous in our eyes." May the reviving Spirit be sent forth upon all our congregations, and the whole world be speedily filled with his knowledge and glory. "Even so, come Lord Jesus, come quickly."

Hanover Presbytery—We learn from the Visitor and Telegraph, that this Presbytery held an interesting meeting at Peterville, Va. on the 17th ult. Great harmony prevailed in their proceedings. Three candidates for the ministry, Messrs. Bartlett, Tenny and Hurd, read critical exercises, which were sustained. The Presbytery feeling it important that those who preach the gospel should be distinguished by their *growth in grace*, as well as in knowledge, adopted measures designed to raise the standard of piety, *of personal holiness*, among the candidates under their care. In their view, it is not enough that a minister of the gospel should be a Christian; they think it very important that he should be *an eminent Christian*—that he should be a living example of every christian virtue.

Artful Policy of the Pope.—The King of Saxony has lately concluded a concordat with the Pope, by which important privileges have been yielded to the Vicar-Apostolic, the head of the Roman Catholic church there. This has filled all Germany with apprehensions. For while the Protestant population in this kingdom amounts to 1,300,000, there are but from 30 to 40,000 Roman Catholics, to whom much has been sacrificed. The Vicar-Apostolic, by the King's order, already takes precedence of the protestant clergy of equal station in their own church, and his salary exceeds the income of any five or six protestant dignitaries, although the latter belong to the established church of the kingdom.

Marriage of Bossuet, Bishop of Meaux.—Few persons are aware of the fact, that this Bishop was privately married after his ordination, [contrary to the established rules of the Catholic Church.] We learn the circumstances from his own private Secretary, Jean Baptiste Denis. At the time of his marriage, Bossuet was a canon of the cathedral church of Mentz. The name of the lady to whom he was united was Mademoiselle de Vieux, by whom he had two daughters.—*Chr. Exam. and Ch. of Ireland Magazine.*

Testimony in favour of Missions.—"It is impossible that he who loves the Lord Jesus Christ in sincerity and in truth, should be indifferent to the cause of christian missions. This is no test of man's adopting. This commandment, saith St. John, have we from God, that *he who loveth Him, love his brother also. Inasmuch as ye did it not to one of the least of these*, says Jesus Christ, *ye did it not to me.—Epis. Watchman.*

Conversion of a Universalist.—We have seen a letter from a ministering brother in the country, which mentions that in May last, he repaired to the water side to baptise two candidates, one of whom was the wife of a Universalist.—This man discovered such an open opposition to the baptism of his companion, that she deferred the act for a season. This, however, did not calm the tempestuous bosom of her husband. The sin of his opposition, and the fountain of iniquity in his heart, were discovered to him with such clearness, & set home upon his conscience with such an abiding conviction, that he could obtain no peace till he sought and found it in the atonement of the Redeemer. He was baptised in July last, and his conduct gives the best evidence of his genuine conversion.—*Chr. Watchman.*

Fairfield County Bible Society.—At a late meeting of the Directors of this Society, held at Bridgeport, it was unanimously resolved, "that by the blessing of God, all the destitute families in this county shall be ascertained, and supplied with bibles at cost, reduced prices, or gratuitously, as circumstances may require, by the 1st of May, 1828." The clergy of the county, of every denomination, are appointed to ascertain and report to the Treasurer, the number of families destitute of the bible in their respective societies.—*Conn. Obs.*

Young Men's Bible Society.—At a late meeting of the Young Men's Bible Society, N. Y. a committee was appointed to confer with the parent board respecting the supply of every destitute family in the city and county of New-York with a bible. During the evening, $875 were subscribed and collected. The number of inhabitants in the United States, to whom a resolution has been applied, that those destitute of bibles shall be furnished with them, is more than two millions.—*ib.*

A Profligate reformed by Means of a Tract. "The only son of his mother," says a lady of Pennsylvania, "and she was a widow, came to reside near us. From correct and moral habits the youth became, under the influence of one older in sin, profligate, a Sabbath breaker, and profane. "The Death of the Modern Freethinker" was sent him, and from that time his bold career in wickedness ended! He is externally reformed, and it remains a wonder what means could have effected so sudden and so great a change."

Just Rebuke.—The senior class in Middlebury College, having lately received a series of *Infidel Tracts*, express, through the medium of the Vermont Chronicle, their disapprobation of the mode in which they were sent, (by mail, but without post-mark); their utter abhorrence of the principles therein contained, and their sincere regret that efforts should thus be made to disseminate opinions at war with piety and virtue and happiness—with the interests not only of this life, but of the life to come.

"Curious Blunder.—According to the Christian Almanack, for 1828, just published, the *moon* will not rise from Jan. 15, till April 29."

As we are in the habit of giving credit for all important articles which we copy from other papers, it is proper to say that the above is from the Salem Observer. We believe the editor of that paper is not an Almanack-maker. If he were, there might be reason to suspect some other cause for such a paragraph than mere carelessness. It is enough, however, to say, that the blunder is not in the Almanack, but in himself. The Almanack is perfectly correct.—*N. Y. Obs.*

Entire Abstinence.—The Synod of West Tennessee, convened at Nashville, Oct. 5, resolved, that they would themselves abstain from the use of distilled liquors of every description; would exclude it from their families, except as a medicine; and would, in all suitable ways, discountenance the use of them in others.

The October number of the Quarterly Journal of the American Education Society, contains a list of thirty-one persons connected with different communions, who have been ordained and installed between July and October, and of thirty clergymen who within the same period have deceased.

Dr. Janeway has declined accepting the professorship of theology, to which he was appointed by the last General Assembly.

Revivals.

"Nothing is so terrible to the enemies of evangelical truth as revivals of religion, because nothing is so irresistible. If they oppose them by violence, they move on. If they misrepresent them, they move on. If they ridicule them, they move on. If they imitate them, the imitation fails, and they move on; while often the chosen vessels of opposition fall under their power, sending panic and rage through the ranks of the enemy. It is owing to this power of revivals, that they are every where by the wicked so much spoken against; and all the infirmities of humanity, which attend them, gathered up with such exultation, and urged with confirmation strong, that they are the work of man and not the work of God."—*Dr. Beecher's Sermon.*

Northern Conference.—The churches of this Conference spread over a part of four counties, viz. Grafton and Coos, in New-Hampshire, and Caledonia and Essex, in Vermont; sixteen in number—eight on each side of the Connecticut river.

This body, says the New-Hampshire Observer, met at Littleton, N. H. on the 9th and 10th days of the present month.

In two or three towns the moral state of things began to be more pleasing, and Christians were more encouraged; but in Danville, St. Johnsbury and Bath, a wonderful work of grace had already commenced. In the first mentioned town, it appeared that the religious excitement was general, though of but recent date. Ten or twelve, it was thought, had become the hopeful subjects of it already; and pious people had great reason to believe that the work was progressing.

In St. Johnsbury the good work commenced some time in the summer, and has been on the increase ever since. It first made its appearance in a *bible class* established in that place. Rising of twenty are the hopeful subjects of this work; eleven of whom are from the bible class. Seven or eight who have obtained a hope were of the universalist sentiment. These were very secure in their sins, until aroused by the Spirit of God. Then their refuges of lies failed; their delusory hope fled, and they became willing to seek salvation in God's own appointed way.

In Bath, where alarming stupidity has prevailed for several years past, a wonderful work of grace has recently commenced, which is fast spreading in various parts of the town; and some individuals, whom we should have least expected, are coming forward and beginning to speak the language of Canaan.

Hampstead, N. H.—A correspondent in Hampstead writes; "In this place there is a great and general awakening in all parts of the town, especially among the youth who have attended the bible class. Some are already rejoicing in hope, others are deeply convinced of their lost and ruined state as sinners, and a general solemnity appears on the whole assembly. This revival has been long hoped for by those who have looked for redemption in Israel. May nothing hinder this work of God, till he rains down righteousness on all the people, and fills this place with his glory."—*N. H. Rep.*

We understand that 73 persons have recently been added to the Rev. Mr. Newel's church, in Nelson. There has been a pleasing attention to religion in Rindge, since the meeting of the General Association in September last.—*N. H. Museum.*

WESTERN RECORDER.

UTICA: TUESDAY, NOVEMBER 27, 1827.

Foreign Missions.—A new impulse has been given to the subject of foreign missions. The contributions in New-York are one evidence of the fact. The increasing receipts of the Board of Commissioners (more than $11,000, exclusive of legacies, the month past) furnish another; a third is seen in the extended operations of the day, in reinforcements, new missions, new exertions of agents, &c.; and a fourth in the new interest which to some extent has been created at the missionary meetings and monthly concerts. Mr. Evarts mentioned at the last monthly concert in Boston, that five churches were connected with that concert; that they had contributed the last year at the concert upwards of nine hundred dollars. He said that he had frequently remarked that more had been contributed at this concert than at any other in the United States. But justice required him to state, that this was no longer true; that Rochester, in New-York, had during the five months past contributed about six hundred dollars, and Boston about four hundred; and that at Rochester there were but three churches, and two of them less than two years old.

In Utica, also, a new impulse has been exerted, and a society reorganised through the advice of the agents of the Board, whose representations, in two large meetings of gentlemen, were received with intense interest. We say a new influence in this village: We know not yet how powerful it may prove. Ought not Utica to do as much as Rochester? Oneida county ought to be foremost in the train, if she would be grateful, and render according as she has received. To whom much has been given, even in spiritual things, much ought to be, and will be required. Whether this portion of the vineyard are faithful or delinquent, one thing appears evident: The work which has formerly languished, is destined to go on increasing a thousand fold.

The Man of Christian Liberality.—This personage, as described on the last page, after all that can be said about modern improvements, must be considered as a rare character. After the article had been set in type, we received an additional copy of it from a correspondent, who had lately "been where charity was loudly called for, in the presence of many, upon whom the Lord had literally poured down his treasures of silver and gold ever since these villages had existed." He "could not help noticing with what a sparing hand they dispensed that which had been given them;" and he enclosed a copy of the article for publication, with the hope that some of them might be benefitted by reading it.

Elihu.—This writer has at length finished his rejoinder; and we leave it to our readers to say, whether Job's "seventeen objections" have not been abundantly answered. We are by no means sorry they were offered; and if seventeen more should be presented, they would perhaps be treated with equal ceremony. This we do not anticipate; and probably the discussion will close with one or two remaining numbers.

Philo Biblios.—The article under this signature, on the first page to-day, furnishes a hard skein for the Universalists to unravel. What can they do with it?

A Sermon, occasioned by the death of Mrs. Beulah Clarke, wife of William Clarke, Esq. of Utica, delivered in the brick church, Canandaigua, N. Y. Feb. 1827, by Rev. A. D. Eddy, Pastor of the first Presbyterian church, Canandaigua, &c.

Funeral sermons, preached by a relative, and published chiefly for the gratification of friends, are often liable to the imputation of undue partiality in their descriptions of character. But this sermon certainly forms an exception to the remark. After all that has been said of the late lamented Mrs. C., her real worth must remain untold.

The sermon is a creditable production, found-

ed on Ecclesiastes vii, 2; and in front of the title-page is a beautiful miniature print of the deceased relative.

Kittredge's Address.—A pamphlet, containing an "Address on the Effects of Ardent Spirits, delivered in Lyme, N. H. by Jonathan Kittredge, Esq." has been lying on our table some time, among the multitude of others. Perhaps we cannot say a more acceptable thing in its favour, than to mention, on the authority of a correspondent, that the Ontario Presbytery, (N. Y.) have republished it in an edition of 5000 copies, which is now nearly exhausted. This speaks equally well for the address and for the subject of intemperance. We shall endeavour hereafter to find room for extracts.

Cause of Temperance.—We received three communications on this subject last week. The first states the case of a respectable villager, forty years of age, who has never purchased in his whole life a drop of any kind of ardent spirits, nor tasted of any thing of the kind since his recollection. A rare instance indeed! The second gives some of the particulars of a most horrid death, in the higher walks of society, where the individual, having been kept within doors as a confirmed drunkard, had taken fire during a fit of beastly intoxication! Particulars too shocking for recital. The third communication is still on file.

An odd Affair.—The Auburn Gospel Messenger published an article, under the signature of "Plain Truth," purporting to give the substance of a conversation held with the editor of the Western Recorder, about the High Church, Presbyterianism, &c. which, if really true, would have placed us in the attitude of entire imbecility. We met the representation with a positive denial. The little paper very properly next enquired the real name of "Plain Truth;" when lo! it turns out to be our own good neighbour, Mr. Prentiss, a man of much respectability, whose character for veracity is quite unnecessarily attested by one of the clergymen of this village. Still, odd as it may seem, we again meet the representation with a positive denial; and though it is generally hard to prove a negative, it happens that we can come very near doing so in the present instance.

We have no idea of impeaching the veracity of Mr. Prentiss. The gentleman, however, is entirely mistaken; and if he will take the trouble of enquiring at the Recorder office, he shall be furnished with materials suitable for rectifying his mistake. This he will doubtless choose to do.

Central Sunday School Union.—An institution bearing this name has been recently established in the city of Albany. It is auxiliary to the American Union, and Albany is to be the centre of its operations. Its formation will be attended by many advantages.

African Emigration.—Our readers will recollect that a vessel was to leave Baltimore for Africa, about the first of this month, with 80 to 100 emigrants to Liberia. The Repository says, that should the funds of the A. C. Society warrant it, another expedition will be fitted out principally from North-Carolina.

For the Western Recorder.

WESTERN DOMESTIC MISSIONARY SOCIETY.

Mr. Hastings—It is some time since I have sent you any account of the operations of the Western Domestic Missionary Society. I now send several reports, lately received from our missionaries, which I think are interesting, and which will have a tendency to stimulate the friends of Zion in this region to increased exertion in behalf of our destitute churches. Permit me also to state, that since our annual meeting in May, *fifteen* new appointments of missionaries have been made, and they are now in the field. *Seven* also have left their stations—one from ill health—one who has been supported in part by the Society receives now the whole of his support from the people; and the others have gone to different parts of the vineyard, with a prospect of settlement. The whole number now in the service of the Society is thirty-eight, who supply upwards of sixty churches and towns with the preached gospel. We have several other applications for missionaries, and many churches are impatient to receive labourers among them; but it is not in our power to raise up ministers, nor to infuse into them a missionary spirit. We are willing to aid, as far as we are able, with means to support ministers—trusting that He who has the hearts of all men in his hands, will open the hearts of his people to contribute liberally for this object; that we may be able to assist all our feeble churches, in establishing among them the stated ministrations of the word of God. We have applications now for the services of ten more missionaries. J. F. SCHERMERHORN,
Cor. Sec'ry W. D. M. Society.

The following is one of the reports above alluded to:—

———, Sept. 24, 1827.

To the Board of the W. D. M. Society.

In my first report, I was able to give you but a faint description of the field you have assigned me. The prospect of success was then very discouraging. The excitement of the past winter had completely barred the door of usefulness against me: I say of *usefulness;* but perhaps not. What I then declared to the people has proved true; and my influence, perhaps, has increased among the good, and my person been feared by the ungodly. A church was organised last spring in the south of ———, and north of ———, by a free-will preacher. It was composed of such members, possessing such a spirit, that I hesitated not to declare publicly, that they were not "*the born of God.*" Such enmity and persecution against a minister of Christ has rarely been witnessed, I presume, in this country. This people at the north I met on a week day. The matter of my preaching was principally good works. As the people were Arminians, I thought it best to show what works God required. Persecution ran so high, that I found it advisable to dismiss my bible class, and leave the people to their own ways, until a more favourable opportunity. After being absent about six weeks, however, I was informed that I could return in safety; for the people had been undeceived. They had learnt that they were cherishing an enemy in their bosom, and had rejected one whom they had wrongfully accused, while he would wish to do them good.—Their free-will preacher was dismissed, and the church scattered, and indeed completely disorganised. Where it once existed, it is not to be found! I was urged by a methodist brother to return, and preach, and re-commence my instruction to the bible class. According to his request, and the wishes of the little presbyterian church, (of seven members), I returned, and have had a large and attentive audience, a pleasant, interesting bible class, and about twenty children, who meet on the same day with the class, and recite scripture. These children love me as their father. Some of them are destitute of bibles and testaments. I have supplied what I could. Last week I took up a contribution from the children, to procure them a library. It was affecting to see some who had not the means for contributing. Money was given them in private, and they were told they might contribute a part or the whole. No Ananias or Sapphira was found among them. Other districts I visit in the same way, and take up contributions from the scholars for a library. This renders the schools interesting and permanent. I meet them on the week day, and rarely do I find a scholar absent on the day appointed. Boys who labour are occasionally tardy. On one occasion, a boy came in late, and was overlooked. When they were dismissed, he cried out—*I had a lesson: I've come a great way, and come as quick as I could.* He recited a whole chapter with great propriety.

Many are afraid of these schools; but thro' the importunity of their children, permit them to attend, with a few exceptions.

Seven have been added to our church on profession in ———, and three by letter. There are others now waiting for letters, and a few are ready to offer themselves for examination.

The people in this town are poor, the church in particular. But their influence is greater than it was in the spring. A subscription paper for the erection of a house of worship has been circulated, and $1000 subscribed; the smaller part, however, in money. A building committee have received the paper, and are about making a contract with a carpenter to commence building in the spring. The people have also showed their good will to me in their labours to build me a house. One person has given me my choice of any two acres in his lot of one hundred. On this lot I shall have completed a small house in the course of the fall, probably. It is to be raised this week. Those who have timber or lumber of any kind place at my disposal so much as I want. A subscription for my support will be of but little avail; the people will do what they can. One man subscribes a two-year old steer; another a yearling; another labour; another produce, &c.

********** is a very interesting station, and needs a careful hand to manage. The church, when organised, consisted of eight members. Since that time (March) there has been nine additions—seven by certificate, and two new ones. Our first communion was in June—sixteen members present, and one absent, in ill health. It was an interesting day; the Lord's supper the first of my administering, and our deacon that day set apart to his office, it being the third time he ever witnessed the celebration, and the second time he ever partook. One member was present, who had not communed with her church, nor heard a presbyterian preach, for seventeen years. After the exercises I called on the absent member. She told me that she had not communed with her church since she came into this country, eleven years ago. Her daughter, who had recently entertained a hope, had joined us in the celebration. The mother as we entered cried aloud: She was denied the privilege of the feast. For a long period she had looked anxiously for the time when a church should be formed in her own town. Now her desires were accomplished; and more—her child had been embraced in it! But she had been denied, unexpectedly, the privilege of uniting with her.

********** is more able than ———. They have raised between $60 and $70, for my support. I have there formed a bible association, which has contributed about $20. The Sabbath school is doing well. Another year, and I think the church will become respectable as to numbers, with the blessing of Providence. One from the baptist church has presented himself to our church for admission.

This church has organised itself into a branch society of the W. D. M. Society.

I would say, with regard to the continuance of your missionary among this people—were the prospect such as would render the labours of another year as difficult as the past, his health would not justify his acceptance of the strong importunities of the people. Should I go, they say, "We shall lose all that has been done."—I have proposed to go and send them another man; but they say, "We are satisfied with the one we have now."

Your's affectionately, ——— ———.

P. S.—The members of the congregational church in ——— request me to write you for assistance. They think $100 could be raised for a missionary's support.

N. B.—All our missionaries are specially instructed to attend to the organisation of Bible Classes and Sabbath Schools. The writer of the above report is a missionary of a right spirit. He desired to be sent, if possible, to such a field as no one else would choose to occupy. A few such men are very much wanted immediately, and will find employ in the service of our Society. J. F. S.

Political.

FOREIGN.

The latest intelligence from Europe is by an arrival at New-York from Havre, which brought Paris papers no later than the 2d ult.

Nothing further was known respecting everts at Constantinople. It had been asserted in the English papers, that the ambassadors of the three powers were to leave that capital on the 2d or 5th of September. This is doubted by the Moniteur, but treated by the Courier Francais as very likely to prove true, because the English first obtained news of the presentation of the note to the Reis Effendi, and the rejection of the ultimatum was first made known to France by the passage of a British messenger.

It was reported at Lisbon, that more troops were to come out from England; and vague rumours were in circulation, that the British had "certain projects" for an active interference against the "apostolical" party in Spain, unless the King should renounce their dictation.

French Navy.—On the first of January next, it is estimated that France will have afloat 39 ships of the line, 35 frigates, and 194 smaller vessels. 170 vessels are in service.

Extract of a letter from Paris.

"You will find from the papers, that the Porte has rejected the mediation offered by England, France and Russia, in order to terminate the wars in Greece. The combined fleets of these nations are now in the vicinity of the Grecian islands, and propose, by force, to separate the combatants. Although the Porte blusters a good deal, and is as proud and bigoted as he is ignorant, yet as it is not believed that he will be rash enough to provoke hostilities with these great powers, so the news has not depressed the stocks.

"Don Miguel will soon present himself in Portugal, and assume the regency. The constitution and its friends will, in all probability, receive very little favour at his hands. The English troops will, it is thought, be compelled to leave Portugal."—*N. Y. American.*

DOMESTIC.

Congress.—The session of Congress will commence on Monday next. It will probably be a long and a very warm one; and much more time will be spent in intrigues on the subject of the ensuing presidential election, than in attending to the business of the nation.

Funeral of Emmet.—The funeral of the late Mr. Emmet was attended on Friday the 16th inst. The pall-bearers were—Gov. Clinton—the late Chancellor Kent and Chancellor Jones—Judges Thompson and Betts—U. S. Senators Sanford and Van Buren—Messrs. W. Sampson, J. Chambers, R. Swanton, D. B. Ogden, C. D. Colden, J. O. Hoffman, and S. Boyd. The remains were conveyed to the burying-ground of St. Mark's church; and the flag-staffs on the different public edifices were displayed at half-mast, during the procession.

At a meeting of the gentlemen of the bar in the city of New-York, it was resolved that a funeral oration be delivered on the death of Mr. Emmet; that a memoir of his life be published, and that a monument be erected to his memory. Gov. Clinton has been appointed to deliver the oration: Wm. Sampson, Esq. has been selected to write the memoir; and it is said that one gentleman, not a member of the bar, has already subscribed a sum nearly equivalent for the erection of the monument.

The Astor Claim.—This claim, which embraces the title to a large tract of land in the county of Putnam, is founded upon a marriage contract made in 1754, conveying to Roger Morris and Mary his wife, a life estate in the contested property, but reserving it finally for their *heirs.* Morris and his wife afterwards left the country and went to England, and this state seizing upon these lands as their property, confiscated and sold them. Astor purchased the claim of these heirs, who were in indigent circumstances, and is now engaged in prosecuting it. The jury, in one of the suits, as has been already mentioned, gave a general verdict in favour of Mr. Astor. Several exceptions were taken to the opinion of the judge, which are yet to be decided in the supreme court of the United States. The property is estimated to be worth $800,000.

Criminal Law.—The district attorney of the city and county of Albany, having claimed the right to be present with the grand jury, and to conduct the examination of witnesses, and the court of sessions being divided in opinion on the subject, it was submitted by the court to the judges of the supreme court at the present term, who have decided: "That the district attorney ought not to attend the grand jury for the purpose of examining witnesses, nor for any other purpose, but to advise them upon any question which they may put to him in relation to their duty."—*Argus.*

Witnesses.—In a recent act of trespass and ejectment, before the United States circuit court at Providence, an objection was made to two of the witnesses on the ground of their disbelief of future rewards and punishments, and evidence was offered to prove this fact. With regard to one of the witnesses it was proved that he disbelieved in the existence of a God entirely, and that there was no hereafter. With regard to the other, (the son of the former), it was proved that he disbelieved in future rewards and punishments, which opinion he derived from Paine's Age of Reason. The court very promptly decided, that both witnesses were incompetent, and refused to let them be sworn.

Wreck on Lake Erie.—Some of the sufferers by the wreck of the schooner Ann, lost on the 20th ult. on the north shore of Lake Erie, have arrived at Black-Rock, and furnished an account of the distress which they experienced. When the vessel struck, one woman by the name of Pelton, a child, and Mrs. Judson, of Black-Rock, were drowned in the companion-way. One lady was held by her husband until by the violence of the waves she was washed away. A sailor by the name of M'Kenzie, and another named Solomon Williams, were drowned in the morning. The Black-Rock Gazette states, that the rest remained on the foremast until 7 o'clock on Sunday morning, when it fell, and they were obliged to swim for the shore, which six fortunately succeeded in reaching. One man, however, by the name of Hammond, who resided near Sandusky, was drowned in the attempt. For the purpose of being enabled to reach the shore with safety, the greater part of them had taken off their shoes and stockings, and almost all their clothes; and in this wretched state, they were obliged to travel, at the shortest rate, the distance of 30 miles; but as they did not know what course to take, they must have travelled between 40 and 50, through woods and swamps, some of which they were forced to wade, and in others, the water was so deep, that it required swimming to pass them. They were likewise exposed to a severe storm of snow and rain, without any food, except a few berries, the want of which, together with sleeping on the ground with wet clothes, had so exhausted them, that, previous to their reaching a house, which they did on Monday night, they could not proceed more than a hundred yards without resting.

Case of Hill.—As credulous as we may be thought, we are more than half persuaded to believe that Hill, who is now in Niagara jail, is one of the murderers of Morgan. He is said, and so he appears by his confession, to be perfectly sane. He continues steadfast in his assertion, that he is guilty of Morgan's blood, and even designates the different parts of his garments, stained therewith when he used the fatal knife. His trial will soon prove whether we are correct in our conjectures or not.—*Or. Adv.*

High School.—Rev. Sereno E Dwight, and Henry E. Dwight, A. M. have purchased the steam-boat hotel in this city, for the purpose of establishing in this elegant building a school for instructing boys in the higher branches. The building is capacious, favourably situated, and well adapted for an institution of the kind on an extensive scale. The Messrs. Dwights, we understand, expect the assistance of two other able and experienced instructors already engaged, and intend opening the school for the reception of pupils in the course of the ensuing spring.—*N. Haven Jour.*

Colonization vs. Slavery.—Every colonist, on his arrival, receives one lot in the town of Monrovia, and five acres in the country, which Mr. Hanson estimates at $1300, together with an additional allowance if he have a family. The trade of the colony is thriving with unexampled rapidity, so that lots in the town of Monrovia are already selling at $500 each. Three individuals, who left this country penny less, have amassed a capital of not less than $10,000 each, and one of them is constructing a vessel, for the double purpose of trade with Norfolk, and of transporting such as may be emancipated to accompany him. Fifteen English vessels, in addition to those of other nations, were freighted at Monrovia during the last year.

Trade and Commerce of Boston.—It is stated by the Boston Courier, that the amount of business done in that city, during the past summer and the two first months of autumn, has been much greater than in the same period last year. The coasting trade has nearly doubled within a few years; and it is doubted whether the reports of the decline of their foreign commerce have not been exaggerated. There were fifteen arrivals at that port from Liverpool in the fifteen last days of July. Great quantities of manufactured goods, however, are sent to other places; and immense sums, says the Courier, are paid by the manufacturers of Massachusetts, in commissions, to agents in New-York, Philadelphia, &c.

Ohio Tobacco.—An Ohio paper states, upon the authority, as it says, of a highly respectable gentleman, that four commercial houses in the counties of Muskingum, Knox and Licking, had in July last, sent off to the eastern market about 1600 hogsheads of tobacco, which constituted, however, but a part of that raised during the past season in those three counties. One thousand of this were sent across the mountains; the remainder by the lakes and Erie canal in New-York, and thence to Baltimore, and this too at a less expense than was incurred for that which was forwarded direct to that city by the way of Wheeling. These are important facts. The quality of the Ohio tobacco is such as to command for it a fair price, that repays, and handsomely, the growers of that article. It has been stated, that should the present price be reduced 25 per cent. the raising of tobacco would still be a more profitable business in Ohio, than the growing of bread-stuffs, at the prices they have borne for the last seven years.

The firemen of New-York celebrated the anniversary of their department, incorporated in 1798, on the 15th ult. Forty-four companies with their engines, five hook and ladder companies, and one hose company, under the direction of the Chief Engineer, were reviewed in the afternoon by the city corporation, after which all moved in procession to the Battery, where, the day being fine, it was estimated that 10,000 persons had collected to witness a splendid exhibition of rain-bows and artificial showers. This, says the Commercial Advertiser, is the first public celebration of the anniversary by the whole body.

Colleges.—It appears from accounts in the newspapers, that 514 young men have received bachelors' degrees this season, at the sixteen principal colleges and universities in New-England, New-York, New-Jersey, and Pennsylvania. The number in 1823, was 443.

Microscope.—A late New-Hampshire paper says—"We have this week been gratified with examining a microscope made by Mr. Ephraim Rand, of Bedford, and which has been exhibiting in this town. It magnifies objects four hundred times. We believe no instrument has been made in this country, which magnifies objects more than half as many times as this does. A common fly appears to be fifteen feet in length, and the leg of a grasshopper about twenty feet. Thousands of eyes are perceptible by means of this wonderful instrument in a common fly, and we also perceive an innumerable number of animated beings in liquids. In the smallest grain of a fig, which we can see, we perceive a large number of living creatures."

Appalling Facts.—It has been ascertained that in the city of New-York there are 3000 licensed grog-shops; that at least three fourths of the tenants of the alms-house become such in consequence of intemperance; and that nine tenths of the cases which are brought before the justices of the police, arise from the same source.

A Premium.—Among the premiums offered by the Agricultural Society of Salem, New-Jersey, is one of $5, to that labouring man who can give satisfactory evidence that he has been strictly honest, faithful, and sober, during three years which he has lived with any family of farmers; and another of one dozen silver spoons, or $5, to that woman of the same character.

New Publications.—The second volume of Prof. Stuart's Commentary on the Hebrews is in the press at Andover. A second edition of Jahn's Biblical Archæology, with improvements, translated by Prof. Upham, is also in the press; and a Sermon on the Lord's Supper, delivered in the south meeting-house, Andover, Oct. 28, 1827, by Rev. Prof. Murdock.

MARRIED,

At Boston, by Rev. Dr. Beecher, *Thomas C. Perkins*, Esq. of Hartford, Con. to Miss *Mary F. Beecher*, daughter of Rev. Dr. Beecher.

DEATHS.

In this village, on the 21st inst. *Augustus W.* youngest child of Mr. Joshua Church, aged 16 months.

On the 24th inst. *Mary Elizabeth*, youngest child of Widow Cornelia Everson, aged 1 year.

At Chitteningo, on the 10th inst. suddenly, after a slight indisposition, Dr. *Wm. H. Herbert*, professor of natural sciences in the Polytechny.

At New-Preston, on the 31st ult. Mr. *Sherman Patterson*, aged 28, a graduate of Hamilton college.

At Herkimer, on the 9th inst. of a paralytic stroke, *Henry Hopkins*, Esq. formerly sheriff, member of Assembly, &c. aged 49.

In Ipswich, Mass. on the 16th inst. Rev. *Joseph Dana*, D. D. senior pastor of the south parish in that town, aged 87, and in the 63d year of his ministry.

At Savannah, Geo. on the 28th ult. Mrs. *Maria B. Carter*, wife of the Rev. Abiel Carter, and daughter of Rev. Dr. Beach, of New-Jersey; and on the 1st inst. Rev. *Abiel Carter.*—He survived his affectionate and much lamented wife but 32 hours. "They were lovely and pleasant in their lives, and in their deaths they were not divided." Mr. Carter was born in Concord, N. H. and was educated at Dartmouth college. He commenced the study of the law in New-York, and afterwards entered into the ministry.

In Andover, on the 8th inst. Mr. *Joseph W. Woods*, 2d son of Rev Leon'd Woods, aged 26.

At Sharon, Con. Mrs. *Thankful Leonard*, aged 100 years. Her descendants of the 2d, 3d, 4th and 5th generations, amount to 390.

In Bradford, Con. Capt. *Samuel Baldwin*, aged 88. He was an officer of the revolution, and was engaged in several battles. During the old French war he was a soldier under Gen. Putnam, and was but a few rods from the general when the latter was made prisoner by the French and Indians.

In Hydepark, Dutchess co. on the 18th ult. *Samuel*, a coloured man, aged 105 years. He enjoyed excellent health, and possessed great strength of mind and body till within a few days before his death. He was one of the family servants of the late David Johnson.

"WHITE FRONT,"
"GREEN DOOR & BRASS KNOCKER,"
No. 62, Genesee-Street,

Shearman & Thomson,

ARE receiving, the present week, heavy India Satins, Satin Levantines, a variety of Cloak Satins, Italian & Taffeta Lustrings, Gros de Naples—White, black, scarlet, drab & green Merino and Cashmere Shawls—Bobinet Veils, White & black Leghorn Hats, 500 pieces fashionable Plaid Hat Ribbons. In short, we have every thing desirable and fashionable in the Dry Goods Line, which were purchased as usual cheap, and shall be sold cheap.

N. B.—3000 yds. Ingrain & Venetian *CARPETING*, comprising the greatest assortment north of New-York.

Nov. 26, 1827. 48

N. E. HALL—Dentist,

RESPECTFULLY informs the inhabitants of Utica and its vicinity, that he will continue at his office, at Dr. Bunge's dwelling, opposite the Utica Bank, Whitesboro'-street, during the winter, where he will be happy to serve them in every branch of his profession.

He tenders his thanks to his former patrons, and requests those who have had artificial teeth of him, which need repairing, to call, and they will be attended to gratuitously.

Nov. 26, 1827. 43

New Publications.

HASTINGS & TRACY, No. 40, Genesee street, have just received—

The Atlantic Souvenir, a Christmas and New-Year's Offering, for 1828.
Ackermann's "Forget-Me-Not," with splendid engravings, for 1828.
Mignet's History of the French Revolution—from 1789 to 1814, 1 vol. 8vo.
Dr. Beecher's Sermons on Intemperance.
The Pastor's Sketch-Book, or authentic Narrative of real Characters.
Clio, by J. G. Percival, No. 3. *Also*—
Scott's Family Bibles, a new edition, which will be sold low for cash.
The Literary and Scientific Class-Book, embracing the leading Facts and Principles of Science, illustated by engravings. ☞ This work has received the approbation of some of the first literary publications in the country. Its object is to raise the standard of school education. It is in general use in the schools of the eastern states.
Adams' Arithmetic, a new & improved edition.
Utica, Nov. 20, 1827.

Clinton Female Seminary.

THE winter term of this Institution will commence on Thursday the 22d of November next. The School continues to be under the direction of the Misses Royce. Terms as usual.

Music is taught by Miss Philomela Rollo. Tuition, with the use of the Piano, exclusive of the other branches, $12 per quarter.

Clinton, Oneida Co. Oct. 31, 1827. 45w4

Parmele & Brayton,

No. 106, Genesee-Street,

HAVE constantly for sale, *Wholesale* and *Retail*, a splendid Assortment of seasonable DRY GOODS. *Utica, Oct.* 23, 1827.

Holt's Wire Thread.

PARMELE & BRAYTON, No. 106, have just received on consignment, a few cases Holt's WIRE THREAD, of a superior quality, put up in boxes, which they will sell at the New-York prices. *Oct.* 23, 1827.

Imitation Shell Combs,

A SUPERIOR article, for sale by PARMELE & BRAYTON, 106, Genesee-street.

N. B.—Cash paid for Ox Horns.

Oct. 23, 1827. 43

NEW GOODS,

At the NEW BRICK STORE, corner of Genesee and Fayette streets.

THE Subscribers having formed a connexion in business, under the firm of

Root & Wightman,

now offer to the citizens of Utica, and its vicinity, a complete assortment of *STAPLE* and *FANCY* DRY GOODS, recently purchased in New-York; which they will sell at a small advance for cash, at wholesale or retail. Persons wishing to purchase are respectfully solicited to call and examine for themselves.

JOEL ROOT.
JOHN WIGHTMAN.

Also, One case Scovell's best Gilt Buttons.
500 doz. extra S. SS. S. fine & common Ivory Combs, low for cash.
300 elegant Furniture Clocks, mahog'y cases.
October 9, 1827. 41

BY order of James Dean, Esq. one of the judges of Oneida common pleas, counsellor at law, &c. notice is hereby given to all the creditors of *Munson Wheeler*, of Utica, an insolvent debtor, to show cause, if any they have, before the said judge, at his office in Utica, in the town of Utica, in the county of Oneida, on the 16th day of February next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, and his person be exempted from imprisonment, pursuant to the act, entitled "An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 23d November, 1827.

48w10 MUNSON WHEELER.

BY virtue of a writ of *fi. fa.* issued out of the supreme court, to me directed and delivered, against the goods and chattels, lands and tenements of *John Farnum*, I have seized and taken all those several pieces, parcels or lots of ground, situate in Utica, and known on a map of the new location of block No. 25, and lots No. 39, 40, 41, 42, 43, adjoining thereunto, (in the Post purchase), situate in the village of Utica, made for Morris S. Miller, by C. C. Brodhead, Esq. as lots number four, nineteen, twenty, twenty-one, and twenty-two; each of the said lots hereby intended to be sold being thirty feet front and rear, and one hundred feet deep, and are together bounded northerly by Bleecker street and lot No. three of the same block, easterly by lots No. one, two, and three of the same block and by John street, southerly by lots number five and eighteen of the same block, and westerly by Burnet street; and all the right, title, interest and claim of said Farnum to the said premises, I shall expose to sale, as the law directs, on the 8th day of January next, at 10 o'clock, A. M. at the house of William P. Ballou, in Utica.

For D. PIERSON, *Sheriff*,
A. Hubbell, *Deputy.*
Dated Utica, Nov. 26, 1827.

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

From the Recorder & Telegraph.

ON THE DEATH OF REV. EDWARD PAYSON, D. D.

Would ye bewail our brother? He hath gone
To Abraham's bosom. He shall no more thirst
Nor hunger; but forever in the eye,
Holy and meek, of Jesus, he may look,
Unchided, and untempted, and unstain'd.
Would ye bewail our brother? He hath gone
To sit down with the prophets, by the clear
And chrystal waters. He hath gone to list
Isaiah's harp and David's; and to walk
With Enoch and Elijah, and the host
Of the just men made perfect. He shall bow
At Gabriel's hallelujah, and unfold
The scroll of the Apocalypse with John,
And talk of Christ with Mary, and go back
To the last supper, and the garden prayer,
With the belov'd disciple. He shall hear
The story of the incarnation told
By Simeon, and the triune mystery
Burning upon the fervent lips of Paul.
He shall have wings of glory, and shall soar
To the remoter firmaments, and read
The order and the harmony of stars;
And in the might of knowledge he shall bow
In the deep pauses of archangel harps,
And humble as the seraphim shall cry—
Who by his searching finds thee out, O God!

It is so good to die! and shall we mourn
That he is taken early to his rest?
Tell me, oh mourner for the man of God?
Shall we bewail our brother, that he died?

ROY.

CHURCH MUSIC.—*No. IX.*

"*They manage with disjointed skill.*"

The celebrated monk Guido has often been quoted by historians, as the inventor of harmony; but without any just ground. Harmony was not the offspring of any sudden discovery or invention. It arose from the smallest beginnings, and was for centuries in a state of infancy. Guido made improvements in the art; but his chief inventions were those of the gamut and time-table.

Harmony had doubtless its first origin in what was anciently termed discant. This consisted at first in extemporaneous additions, flourishes, and embellishments to the chant, by one or two distinguished singers, while the rest of the congregation were engaged as usual in unisons and octaves. To this extemporaneous discant succeeded at length a written one, which was still wonderfully simple and artless. Both these species of discant were looked upon with jealousy, for a time, by the pious worshippers. They were thought to savour more of display than devotion. Written discant, however, continued in most of the churches, with little interruption. It became by degrees less simple; and in the hands of the monks, who had for ages been the depositaries of learning, it began at length to have some importance in a scientific point of view. To this single part in the harmony was afterwards added a second, a third, and a fourth part, constructed on similar principles, all attached to the melody of the established chant; and the music thus arranged, insipid as it now appears, was doubtless, in the day of it, capable of producing very sensible effects. Were these effects entirely of a legitimate character? They could not have been; for music had long since begun to degenerate; and it was now cultivated by the monks as a *curious art*, while most of the worshippers were destitute of taste and discrimination. The common people might admire the music, as many are now found to do, at a public concert; but they could neither understand nor digest it; and it seems probable, that instead of continually pouring out their hearts to God in the exercise of singing, they were often examining the different discants or parts in the harmony, for the purpose of noticing their peculiar structure, agreement or disagreement.

This seems also the more probable, from what followed in the progress of the art. Fugue and cannon, which consist in the performance of the same fragments of melody by different individuals, beginning at different times—thus confounding the meaning of the words and stifling the sentiment—began to be cultivated, as if they had been things of consummate excellence. The confusion and repetition thus introduced, show plainly that words had come to be considered as things of mere musical convenience; and not as conveying any sense to the understanding, or making any impression upon the sentient principle. For where four different portions of words were continually spoken together, in endless repetitions, without the least reference to accent, emphasis or quantity, it was impossible to derive any benefit from listening to them. The music was all; and this, so far as we can now understand it, had become little else than ingenious mechanism, which the eye might trace on paper, but which was scarcely intelligible to the ear of the most ingenious and discriminating artist. Mechanical invention seemed to be the great desideratum in composition. Melody, time, rhythm, meaning and expression, were all sacrificed in the cause. The parts in the harmony were at one time interwoven like so many Chinese puzzles; at another, only partially written, that the executant might study them out at his leisure, as he would riddles or conundrums. Besides all this, they became multiplied in number, till they amounted to more than forty, all written in fugue, with as much apparent confusion and jargon as was witnessed of old at the tower of Babel.

Such was the state of the art until the days of the great reformers of christianity. There was skill displayed in it; but how was this skill misdirected! Doubtless there was sentiment also; but this could not have been pious sentiment. The gold of spirituality had become dim; the most fine gold changed; and it is difficult to conceive how any music could possibly have been more inappropriate—more absolutely destitute of intrinsic excellence, than that which has now been described.

Perhaps we shall see hereafter, that the monks have not been entirely without imitators in modern times, so far as the work of misdirection is concerned.

Miscellaneous.

From the Richmond Compiler.

PICTURE OF AMERICA.

[FROM WALTER SCOTT'S NAPOLEON.]

We think it very questionable whether a resident of Great-Britain was the proper person to write the life of Bonaparte; and whether any one with Mr. Scott's political opinions is capable of judging properly of the French revolution. But whatever may be thought on these two points, we believe it is generally admitted that the execution of the work bespeaks great talents, and, considering the time which has been devoted to it, very great research.

We know that the work has had in this country a very great sale. We understand that about 12,000 copies (each copy three volumes) have been printed; a most extraordinary impression to be undertaken by any bookseller; and that as far back as three weeks ago, from 8 to 9000 copies had already been sold. The press was still at work upon the impressions; and as each page was stereotyped, it is in the power of the booksellers to multiply the copies as far as they please; the whole labour of composition being saved to them, and no other expense than paper, press work, and binding.

We have not yet had it in our power to read it through, and form any definite opinion of its character. But the following passage has struck us, as being very interesting to an American reader; and as we have not yet seen it republished in the newspapers, we have concluded it would not prove unacceptable to such as have not read the work itself, to look at this picture of ourselves drawn by so great an artist:—

"America must certainly be accounted a successful attempt to establish a republic on a much larger scale than those we have mentioned. But that great and flourishing empire consists, it must be remembered, of a federative union of many states, which, though extensive in territory, are comparatively thin in occupants. There do not exist in America, in the same degree, those circumstances of a dense and degraded population, which occasion in the old nations of Europe such an infinite difference of knowledge and ignorance, of wealth the most exuberant, and indigence the most horrible. No man in America need be poor, if he has a hatchet and arms to use it. The wilderness is to him the same retreat which the world afforded to our first parents. His family, if he has one, is wealth: If he is unencumbered with wife or children, he is the more easily provided for. A man who wishes to make a large fortune, may be disappointed in America; but he who seeks, with a moderate degree of industry, but the wants which nature demands, is certain to find them. An immense proportion of the population of the United States consists of agriculturalists, who live upon their own property, which is generally of moderate extent, and cultivate it by their own labour. Such a situation is peculiarly favourable to republican habits. The man who feels himself really independent—and so must each man who can use a spade or an axe—will please himself with the mere exertion of his free will, and form a strong contrast to the hallooing, bawling, blustering rabble of a city, where a dram of liquor, or the money to buy a meal, is sure to purchase the acclamation of thousands, whose situation in the scale of society is too low, to permit their thinking of their political right, as a thing more valuable than to be bartered against the degree of advantage they may procure, or of licence which they may exercise, by placing it at the disposal of one candidate or another.

"Above all, before considering the case of America as parallel with that of France, the statesmen of the latter country should have observed one great and radical difference. In America, after the great change in her system had been effected, by shaking off the sovereignty of the mother country, the states arranged their new government so as to make the least possible alteration in the habits of their people. They left to a future and more convenient opportunity, what farther innovations this great change might render necessary; being more desirous to fix the general outlines of a firm and orderly government, although containing some anomalies, than to cast all existing authorities loose, in order that they might produce a constitution more regular in theory, but far less likely to be put into effectual execution, than those old forms under which the people had grown up, and to which they were accustomed to render regular obedience. They abolished no nobility; for they had none in the colonies to abolish; but in fixing the basis of their constitution, they balanced the force and impulse of the representative body of the states by a Senate, designed to serve the purposes answered by the House of Lords in the British constitution. The governors of the different states also, in whose power the executive government of each was reposed, continued to exercise the same duties as before, without much other change, than that they were named by their fellow-citizens, instead of being appointed by the sovereign of the mother country. The Congress exercised the right which success had given them over the loyalists, with as much temperance as could be expected after the rage of a civil war.

"Above all, the mass of the American population was in a sound, healthy state, and well fated to bear their share in the exercise of political rights. They were independent, as we have noticed, and had comparatively few instances among them of great wealth, contrasted with the most degrading indigence. They were deeply imbued with a sense of religion, and the morality which is its fruit. They had been brought up under a free government, and in the exercise of the rights of freemen; and their fancies were not liable to be excited, or their understandings made giddy, with a sudden elevation to privileges, the nature of which were unknown to them. The republic of America, moreover, did not consist of one huge and populous country, with an overgrown capital, where the legislative body, cooped up in its precincts, like prisoners, were liable to be acted upon by the applauses or threats of a desperate rabble. Each state of America carries on its own immediate government, and enjoys unmolested the privilege of adopting such plans as are best suited to their own peculiar situation, without embarrassing themselves with that ideal uniformity, that universal equality of rights, which it was the vain object of the French Constituent Assembly to establish. The Americans know that the advantage of a constitution, like that of a garment, consists neither in the peculiarity of the fashion, nor in the fineness of the texture, but in its being well adapted to the person who receives protection from it. In short, the sagacity of Washington was not more apparent in his military exploits, than in the manly and wise pause which he made in the march of revolution, so soon as peace gave an opportunity to interrupt its impulse. To replace law and social order upon an established basis, was as much the object of this great general, as it seems to have been that of the statesmen of Paris, civilians as they were, to protract a period of insurrection, murder, and revolutionary tyranny."

THE MAN OF CHRISTIAN LIBERALITY DESCRIBED.

Thanks be to God, a few—the Lord increase their number a hundred fold—a few have begun to taste the luxury of "doing good" Would you hear the story of a plain man of this stamp? All along, his reputation for christian piety had been good and fair; all along, he had given what he could *conveniently* spare, to promote the interests of Zion. It was a pleasant morning in the month of May, when his wife and children were gathered around him to hear him read a chapter in the bible. It was the 28th of Matthew. When he had read the chapter, the sacred volume still lying on his knee, his family saw in his countenance the workings of a soul waked up to some new and most interesting object. At length the husband and the father—the priest of the domestic circle—spoke out the feelings of his heart, the new emotions which were agitating his bosom, the steadfast resolutions with which his soul was struggling. "I am," he said, "no preacher; I claim no skill in sacred criticism; yet I plainly see that this last injunction of the Saviour extends its obligations to me. I am bound to do what I can, to bring all nations acquainted with the gospel;" to extend to the going down of the sun, the limits of the church. Hitherto I have neither understood nor done my duty. Henceforth, the great object for which I will exert my powers & expend my strength, shall be—bear witness, ye, who hear me speak—the extension and upbuilding of my Saviour's kingdom. Know, my sons and daughters, that henceforth when ye see your father labour and deny himself, it is not that he may add field to field; that he may augment an estate, to afford you the means of sensual gratification when he is dead—to be a bait, to lure your souls into a fatal snare. The improvement of your minds, the cultivation of your hearts, is a thing he may not neglect. He is bound to train you up for extensive usefulness in this world and for happiness in heaven—to exert your own powers, to act well your part, on the stage of life. Beyond this my obligations do not extend; beyond this I cannot go. Henceforth my time, my influence, my substance, are devoted to the cause of Christ—to the interests of the church." This declaration made, he cast himself down at the mercy-seat, and with his household sought in prayer the universal diffusion of christian light; and when the petition—"Thy kingdom come, thy will be done on earth, as it is done in heaven," fell from his lips, they fell as words of weighty import. There was a simplicity, a fervency, an energy in his supplications, which could not fail to give them power with God. As he went forth to his accustomed labours, he thought his fields were clothed with a richer green than he had witnessed before; that never before had they sent forth so sweet a fragrance. When he wiped the sweat from his smooth and even brow, he felt it to be a privilege to toil for Jesus Christ; and when he filled his bosom with the golden sheaves, his harvest-joys were unspeakable. Now he exulted in the smiles of a gracious Providence, because he had learned to make those smiles subservient to the glory of his Master, to the upbuilding of the church, to the advancement of his own eternal interests. No longer did he make his benefactions a mere matter of custom or convenience. *He acted on principle.* His exertions were the result of deliberate design, of a well arranged system. To do good was his leading object—an object to which other things were made subservient; and with him, it was as much a matter of calculation and provision, how much he should attempt to do for the Saviour's cause, as how much he should expend to support his family. *This man held on his way.* The pages of his history were one continued illustration of the Saviour's memorable words—"It is more blessed to give than to receive." When he died, it was an easy thing to settle his estate. It had been sent on to Heaven and transmuted to eternal gold!—*Rev. Beriah Green.*

"WHERE NOT THE HEART IS FOUND."

It would be doing injustice to the memory of Lord Byron, and to the reputation of Mr. Moore, to omit mentioning, that they have made a practical atonement for the license of their temporal effusions, by each giving to the world a collection of spiritual songs. But we know not how it is; these last have not the inspiration of the former; and to quote the quaint words of old Cotton Mather—"They seem to have given their flour to the *devil*, and reserved their bran for the Lord."—*Am. Quar. Review.*

EXTRACT.

Lord Chesterfield observes, that men are more unwilling to have their weaknesses and imperfections known than their crimes; and that if you hint to a man that you think him ignorant, silly, or even ill-bred and awkward, he will hate you more and longer than if you tell him plainly you think him a rogue.

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1827. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

SALT RHEUM.

THIS inveterate disease, which has so long baffled the art of the most experienced physicians, has at length found a remedy in *La Grange's Genuine Ointment.* Few cutaneous diseases are met with more reluctance by the physician, and none in which he is so universally unsuccessful. This ointment has stood the test of experience, and justly gained an unparalleled celebrity. It immediately removes the scabs, gives a healthy action to the vessels of the skin, with its original colour and smoothness. The proprietor has in his possession, numerous recommendations from those who have been relieved by its superior efficacy, but chooses that a fair trial shall be its commentator. It has in three or four weeks cured cases of fifteen or twenty years standing, that had resisted the power of every other remedy that could be devised. It not only at once gives relief in salt rheum, but cures tinea capitas, leprosy, and all scabby eruptions peculiar to unhealthy children. There is nothing of a mercurial nature contained in it; and it may be used on infants or others under any circumstances whatever.

The above ointment is for sale by WARNER & HARVEY, Druggists, Utica.

October 30, 1827. 44

Expiration of the Time for redeeming Lands sold for *TAXES*, in 1826.

COMPTROLLER'S OFFICE,
Albany, Oct. 17, 1827.

PUBLIC notice is hereby given That the time for redeeming the Lands sold for County Taxes, and the United States Direct Tax, and Assessments for making Roads, will expire on the 27th day of April next; and that unless the Lands sold by the Comptroller at his last sale, (in 1826), are redeemed on or before the said 27th day of April next, they will then be conveyed to the purchasers.

W. L. MARCY, *Comptroller.*

☞ Lists of such Lands in each county, as had been sold, and were not redeemed at the date of the above notice, have been transmitted to each County Treasurer, whose duty it is to publish the same in one or more papers in the county of which he is Treasurer. Those interested are referred to such lists, to ascertain if their lands have been sold, and remain unredeemed. 43w6

FOR SALE—CHEAP,

A Valuable FARM.

THE Subscriber offers for sale a FARM, situate in the town of German-Flatts county of Herkimer, and state of New-York, about 16 miles from Utica, 6 1-2 from the village of Herkimer, and 4 miles south of the Erie canal, containing 225 acres of Land, of the best quality, 190 of which is cleared, and under an excellent state of improvement and fence; between 3 and 400 rods of the fence being stone. There is upon the premises, a first-rate *Dwelling House*, two *large Barns*, with extensive sheds for sheep and cattle, a carriage and waggon house, and other necessary out-buildings. The above buildings were erected by the Subscriber some years since in the best manner, at the cost of $2500. There is a small orchard upon the premises, a good well of water, and several never-failing & very convenient springs. It is situate in a populous and good neighbourhood, near the Mohawk river and the Erie canal. By the latter, wheat, rye, corn, barley, &c is taken to Albany, in boats, for 6 1 4 cents per bushel freight, which brings the farm very near the best market. Possession would be given on the 15th of April next; and the stock that will then be upon it, consisting of 300 merino and other sheep, cows, and other stock, may if desired, be purchased with it.

The owner being unable to occupy the farm, is induced to offer it for sale at the very low price of *nineteen dollars* per acre, including buildings; one third cash, the remainder in one to six years. If not sold by the 1st February next, it will be rented for one or more years from the 15th of April next, to a good tenant, at the rent of $300 per year. Enterprising and industrious farmers are assured that this is an object worthy their attention. For further particulars inquire personally or by letter of *A. Beckwith*, Esq. Herkimer village, *Robert Anderson*, Hartford, Conn. or to the Subscriber.

S. BREWSTER.

Herkimer, Sept. 10, 1827. 37tf

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

Consumptions, Coughs, &c.

Butler's Vegetable Indian Specific,

FOR the cure of Colds, Coughs, Consumptions, Spitting of Blood, Asthmas, and all Disorders of the Breast and Lungs.

The Vegetable Indian Specific has stood the test of experience, and proved itself the most valuable remedy ever discovered for the cure of Coughs, Colds, Asthma, and all diseases of the Breast and Lungs, leading to Consumption.

Among the numerous testimonials in the possession of the proprietor, is the following

CERTIFICATE:—

I, Samuel Moore, do hereby certify, that for upwards of a year, I was severely afflicted with a pain in my breast, accompanied with a very bad cough and shortness of breath, and every indication (in the opinion of a physician) of approaching consumption. After passing through a course of medicine, and finding no relief, I was induced to make trial of Butler's Indian Specific, and the use of one and a half bottles completely restored me to health; and I have remained so ever since, being upwards of a year.

May 10, 1827. (Signed) S. MOORE.

The celebrated Dr. Cullen has taught, that "our first attention should be employed in watching the approach of disease, and preventing its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought to be carefully attended to."

The Specific is obtained by extraction from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the nerves, after the manner of an anodyne. Consequently the obstructions of the chest and the lungs, which constitute the disease, particularly need its use. It promotes expectoration, which is so constantly called for; and while it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This Specific may always be given in safety. It is mild, pleasant to the taste, and is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill of directions contains a detailed account of this disease, in all its different stages, and will be accompanied with the signature of the proprietor in red ink.

It is offered for sale, by WARNER & HARVEY, (only), Genesee-st. *Utica.*

November 20, 1827. 47

Dr. Chambers' Remedy for Intemperance.

THE Subscriber, on the decease of the late Dr. Wm. Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of "*Dr. Chambers' Remedy for Intemperance.*" He hereby informs the public, that he has disposed of all the medicine so found to Dr. James H. Hart and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interest of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time; have been his agents in compounding the medicine, and are acquainted with its composition.

SYLVANUS MILLER,
Public Administrator, &c

The above Medicine will hereafter be prepared and sold only by the Subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers Medical College, in Duane st. east side of Broadway, and at the medicinal store of Dr. Hart, corner of Broadway and Chambers street, three doors from Washington Hall, New-York.

The astonishing success which this remedy has obtained in restoring habitual inebriates to sobriety, has established its virtues beyond all contradiction, and supersedes the necessity of any further comment.

The remedy is as innocent as it is effectual; so much so that it is often given to children in febrile complaints, and frequently used as a family medicine for dispepsia, &c. All that is required, to ensure its specific effect, is to abide strictly by the directions. It is put up in packages sufficient for one individual cure, accompanied with ample directions for its use, signed in the hand-writing of the subscribers, without which none are genuine. We are induced to adopt this measure, as in consequence of the great celebrity which Dr. Chambers' medicine has obtained, there have been, and doubtles will be, many spurious imitations. On enclosing to us the usual price, $5, postage paid, the medicine can be sent by mail. To those who are unable to pay, on *personal application* of the individual at our office, the medicine will be administered gratis.

JAMES H. HART, M. D.
A. M. FANNING,
Successors to Dr. Chambers.

☞ The above celebrated Medicine is for sale at the Bookstore of HASTINGS & TRACY, and by WARNER & HARVEY, Druggists, *Utica.* *August* 28, 1827.

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.